

A
SERMON
PREACHED
AT ASHBY DE-LA-ZOVCH
IN THE COVNTIE
OF LEICESTER:

At the Funerall of the Truly Noble and
Vertuous Lady ELIZABETH STANLEY one
of the Daughters and Coheires of the Right
Honourable FERDINAND late Earle of
Derby, and late Wife to HENRIE
Earle of Huntingdon the Fifth
Earle of that Familie.

The 9. of February. Anno Dom. 1633.

By I. F.



LONDON.
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AN
EPITAPH VPON THE
EXCELLENT COVNTESSE
OF HUNTINGDON.

THese perfections of both Sexes joyn'd,
With neither vice nor vanity combin'd.
Of this our age the wonder, loue, and care,
The example of the following, and dispaire.
Such beauty, that from all hearts loue must flow:
Such maiesty, that none durst tell her so.
A wisdom of so large and potent sway,
Romes Senace might haue wisht, her Conclaue may.
Which did to earthly thoughts so seldome bow,
Aloue She scarce was lesse in heauen, then now.
So voyd of the least pride, to her alone
These radiant excellencies seem'd vnknowne.
Such once there was: but let thy greife appeare
Reader, there is not: Huntingdon lies here.

By him who saies what he saw

FALKLAND.



A
FVNERALL
SERMON.

John. XI. XXV.

*He that Believeth in mee though he were Dead
yet shall be liue.*

THE hopes of those
which are strangers
unto the Covenants of
promise, cannot fixe
any settled ayme, and
expectancie beyond the short line of
life: when that is drawne out unto
the utmost point, Death at the best
is apprehended by them, but as it was
by *Adrian*, to be *incerta Peregrinatio*, a
Race of very doubtfull issue, doubte-
full whether in the end thereof, the
head

Iob. 29. 26.

head shall be crowned or cut off; so that of all men most miserable that they are, their hope is onely in this life. *Tantis sperant dum spirant*; But the hope of the children of the promise, doth not vanish into emptines with their breath, *etiam dum expirant sperant*; Though there be no more breath in their mouthes and their nostrills, yet their hope is layd vp in their bosome. Iob 29. *Though we die, yet saith Iob, We know, that our Redeemer liveth.*

Iob. 30. 15.

Ez. 36. 19.

Though we be hid and closed vnder the ground, like the seed in the garden-bed, yet he whom Mary saw like the Gardiner, this Gardiner, will looke, that the seede shall have its spring againe: He will, saith the Prophet, *poure vpon vs a dew, like the dew of bearbies, and the earth shall yeeld forth her dead* And of thus much doth he here assure the sister of Mary, who was almost as deeply swallowed vp of griefe, as her deceased brother

Lazarus

Lazarus was of the Grave. Comfort thy selfe *Martha*, he shall rise againe, and doubt not *Martha*, I my selfe am the Resurrection, and the life, the issues of Death belong unto me. The keyes of the Grave are at my Girdle, and he that beleeveth in me, *Though be were dead yet shall he live.*

Psal. 63. 10.

The wordes are in summe, a *Stipulatio Conventionalis*, consisting of a

	} 1 condition.
	} 2 promise.

1. First, the Condition thus insinuated, *He that beleeveth.* 2. the promise thus proposed and pronounced, *though be were dead yet shall he live.*

First, The Condition upon which the promise is suspended, is faith, that *πλήρωμα τῆς ἐλπίδος* that fulnesse of our hopes, that *παρηγόριον τῷ βίῳ* that solace of our lives, as *Philo* calleth it, nay that our life it selfe, or at least that upon which our life lies, for by it the just shall live, or by nothing, *He that beleeveth in me, and he onely that beleeveth, he shall live.*

And

And here seeing this Action is so properly specified, by its object; we may observe, That the principall object of our faith, is God, considered in the unitie of his essence and a Trinity of persons, and therefore in the Symbol of our beleife, the Creede, is there a particular *Credo*, or at least the particle (*in*) premitted apart before every one of the three persons, importing, that upon them we fixe, and build, our first assent, and assurance.

As for those other subordinate principles of our faith, such as concerne the Catholique Church, the Communion of Saints, these being but Creatures, are not assented unto for themselves, but for God, the uncreate, and first truth, and therefore have no such *Credo*, nor particle set apart before them, but onely prefixed before one of the three persons.

Now, this object of our faith is considered diversly; either, as the Act of beleife and assent hath respect unto the

the understanding, and in that consideration, the object of faith is two-fold, either formall, in which respect the Act of Faith is *credere Deo*, we beleeving God as the first truth, and for him fixing a settled assent upon all second and subordinate truthes, they be the maine Characters of divinity Power, and widdome imprinted on them, apparently manifesting, the hand, the finger of the Lord to have written them.

Or else it is materiall, and so the Act of faith is *credere Deum*; we that beleeve beleeve that God is, and that he is a rewarder of those that seeke him.

Or secondly, the object of faith is considered, as the Act of beleeve and assent hath respect unto the will moving the understanding to render its assent, and in this respect the Act of faith is *Credere in Deum*, as it is here delivered; for the will having pitched the end of all its hopes, in the goodnesse of this exceeding rich and precious pro-

mise uncestantly plyeth the understanding to give its assent to the truth of that which so much imports and concerns its peace and satisfaction.

And these different considerations, doe not importe any such various difference of the Acts of faith, but rather signifie the divers respects of one and the same Act unto the object of faith.

The summe of all may be collected thus. First, we beleeve that God is, and a rewarder of all those that seeke him : 2. We beleeve his counsell and Covenants manifested, and dispensed unto us. 3. We beleeve in him, adhere unto him, relie on him; our Soule being with absolute Complacencie satisfied in him, cryeth out, *Pars mea Dominus*, It is enough the Lord is my portion, how then can I lacke any thing? we give our assent unto his counsell, and Covenants, because we are assured that in what he delivereth, or promisseth, he is wise and cannot be deceived himselfe, he is faithfull and will not deceiv

deceive us; Though we discerne a propension, and flexiblenesse in our selves to vvaver with every contrarie Ayre, yet let God be true, though all men be lyars. The Egyptians as Aquinas notes adventured to make the promise alterable; I know not what feates they had, like unto those of their moderne counterfeits, to play fast, and loose with such a firme, and sealed knot as this. But whatsoever they! we, saith the Apostle, beleeve what we know, and we know whom we have beleeved, and if we be deceived, certainly as the Prophet saith, *Thou Lord hast deceived us*; But God for bid saith Abraham the father of all beleevers, that the Iudge of all the world, should not do righteously; And unto this well-grounded assent, succedes our firme adhaerence unto the covenants of promise, by which we cleave unto, and close with our Redeemer in this manner.

Rom. 3.

Ier. 20.

Gen: 17.

The proposition of the promise is
 B 2 furni-

furnished by the Gospell; The Redeemer died for those that are dead unto sin & rose againe for the justification of them which are planted into the similitude of his resurrection. Now an assumption must be fitted unto the proposition by that assent which our understandings give unto the truth, and that adherence which our wills fasten upon the goodnesse of these exceeding rich and precious promises. If we be able thus to limit the generall proposition, I am dead unto the world by the Crosse of Christ, or I was dead, but now I am alive in Iesus Christ, the conclusion will follow inevitably.

I doe not alwayes expect in such a limitation *certitudinem Evidentie*: where I finde but *certitudinem adhaerentiae*, such a one as sometime feelles some *infirmities* & *infirmities* some declinations and abatements of its firmenesse, and fervor. Even that faith howsoever is seeme to come no neerer unto Christ

Christ then the very hemme of his garment yet is able to derive vertue from him.

Thus have I in a verie narrow modell represented unto you the whole figure of that grace, which gives us Title unto this promise. Give me then leave to question you, as the Apostle did *Agrippa*, Beleevest thou the prophets? Beleeve you in the Lord Iesus? I would I could answer for all, as he did for *Agrippa*. I know that you beleeve.

But this I know: Many will make a boast of faith (saith *Salomon*) but where shall we finde a faithfull man? If you beleeve indeed, your faith will give evidence of it selfe by the exercise of an adhering and an apprehending vertue: By the first we are inserted into him; by the second we derive a quickening influence from him.

Doest thou then beleeve in the Lord Iesus? shew mee then the power of the Lord Iesus. The Angell gave a rea-

Prov. 20. 6.

son of his name, He shall be called Iesus, saith he, for he shall save his people from their sinnes. But art thou yet in thy sinnes? I cannot then beleeve that thou beleevest: No! It is fitter for thee (according to that elegant observation of St. Bernard) to feare the name of Christ, then to be confident upon the name of Iesus. It is fitter for thee in such a case to dread him as he is Christ, a King, a Iudge, then to presume upon him as he is Iesus, a Saviour, a Redeemer.

Doest thou beleeve in the death of Iesus Christ? shew me then the power of his death, whether it worke in thee mightilie, as it did in the Apostle to the subduing of every corrupt affection. Doest thou beleeve in his Resurrection? shew me then the power of his resurrection, *Resurrectio Christi habet virtutem in se, sed operationem in nobis*, shew me then what new effect it hath wrought, what new life it hath quickened in thee. No man came un-

to Christ, that went away in the same estate that he came in:

Some came lame, and paralytike, and went backe restored to the integritie of their limmes and strength; some came leproous and were dismissed cleane some came blinde and deafe, and went ~~went~~ away restored to the integritie of their senses, None were dismissed in the same estate wherein they came: And hast thou beene so neere unto Christ, as to say, I am in him, and of him, and yet art neither cleansed, nor enlightened, nor healed, who can beleeve it? Whatsoever thou boastest of beleeving, I cannot beleeve that thou beleevest at all, no certainly thou never wert so neere him, as the very skirts of his clothing, thou never camest so neere, as the very smell of the oyntments of this our *Aaron*, If thou hadst certainly that name, which is as an oyntment powred forth, that name, wherein thou pretendest to beleeve, would powerfully have healed all these

these wounds and sores, and swellings

But dost thou indeed beleeve, and able to give evidence thereof by such comfortable Testimonies, as are here implied? Then doubt not of the promise as Christ said unto *Martha*. Beleevest thou this? why then he that beleeueth in me, *though he were dead yet shall he live*, and so I passe from the condition, to the consideration of the promise suspended upon the condition, *Though he were dead, yet shall he live*. The labour of man in this life, is, to turne up the face of the Earth in the sweare of his owne face, seeking for foode and fwell in her bowells, and in the closing up of the weary day of his Travell, the earth receiveth man himselfe for a recompence into her bosome to fill up those wounds and rents; But the earth receaveth back no more then it lent, *ἡ γῆ δὲ ἀνὰ μισθὸν ἔσθ'.* Naz:

Nazian:

Aug:

The spirit breathed from above, returneth to God that gave it. *Dissolutio corporis, est Absolutio animæ.* As the snare being

being broken the Bird escapeth, so the bodie being dissolved, *evadit intus inclusa Columba*, our soule is escaped as a Bird out of the snare of the fowler; so that in our departure we suffer but *aliquid mortis*, not a whole death. Our life is not lost, but hid. The Serpent which hath the power of death can doe no more, but *manducare terram nostram*, licke our dust; and indeed but licke it, devoure it, consume it, annihilate it he cannot, there must still be *ex defectione resectio*, after a decay a reparation.

Col. 3. 1.

The Earth indeed receiveth the dust backe againe, which it lent, but yet it receiveth it not as payed, but as lent; it must be given up, and returned backe againe; It receiveth our bodies to make up those wounds and wants, which partly our wants, partly our wantonnesse have made in her face, and wombe; and it retaineth them for a recompense of her sufferings and losses, till in the generall restoration, it

Ioh. 5. 25.

telte be restored. Put then when it
selfe is renewed, when there is a new
heaven, and a new Earth what need
hath the Earth to retaine our bodies
any longer for satisfaction? In that day
Oh Earth, Earth, Earth, thou shalt
heare the voice of the Lord, and render
up thy dead, and even the dead them-
selves shall heare the voyce of the son
of God, and they that heare it shall live.
This is the hope of *Israell*, and indeed
the hope of all the world, after al those
evills which presse and persecute man
to the last earthly evill death, there is
yet this hope left in the bottome of
the Grave, as in the bottome of *Pando-
ra's* Boxe. But it is but hope, not sight,
and therefore the doctrine which con-
cerned this hope, received such sleight
intertainment; for whereas the Apo-
stle saith, hope that is seene is not hope,
cleane contrary with him, that looks
onely with the eye of nature, hope that
is not seene, is no hope at all. Hope
that is not founded upon the Evidence
of

of reason is with him but a *νεβελαιχου-
ζα* a citie in the cloudes, a Castle in the
ayre; hence was it that the doctrine of
the Resurrection, amongst the Epicu-
reans & Pithagoreans of Athens was rece-
ved but as a mater of mockery, though
the Iudgement seate were in the *Aro-
pagus*, yet they sate downe in the seate
of scorners, not as Iudges of *Pantes* Ser-
mon; But allowing that the *Athenians*
had some reason to be ignorant, as per-
haps, had they not ^{had} so much reason,
they would not have had so litle faith.

Is it not strange that in the first 300.
years after Christ, divers even in
Christ should gaine say this hope of all
the world being spoyled through the
same vaine Philosophy. Many of those
ages, having not seen any example of a
Resurrection, but only receved it upon
relation and reading, began to scanne
the possibility of such a restoration ac-
cording to the principles of Nature, &
reason. It is well observed of *Minutius*
non minoris est sceleris ignorare quam credere

Act. 17.

χλῆρατοι.

These men sinne as highly by denying Gods Power through their ignorance, as if by their disobedience they had resisted it: *Malè Deum norunt qui illum putant non posse quod non putant*; I may pronounce them ignorant which conceive, that God is able to do no more, then they are able in reason to conceive. But though they, though all the world gainsay this hope of all the world, yet this is the victory that overcometh all the world, even our faith: we will not draw all unto reason but leave something for faith.

Our contemplation of matters of this straine which are above the comprehension of reason, and beyond the bounds of experience doth not arrive at knowledge but at wonder: which is nothing els but Contemplation broken off, or loosing it selfe; It was aptly said by one of *Platoes* schoole, the sense of man resembleth the Sunne, which openeth and reveileth the Terrestiall Globe, but obscureth and concealeth

cealeth the Celestiall, so doeth the sense discover naturall things, but darken, and shut up, those which are beyond the verge of nature: for all things proceeding in the Invention of knowledg is by similitude, but those things are onely selfe-like and have nothing in common with naturall things otherwise then in shadow, and trope. Give therefore unto faith, that which unto faith belongeth; for indeed it is more worthy to beleeve then to thinke or know; considering that in knowledge the minde suffereth from the impression of inferior natures; but in all beliefe, the minde suffereth from a spirit which it holdeth superior, & more authorised thē it selfe; *Nolumus igitur intelligere ut credamus, sed credere ut inteligamus*, we wil not therefore seeke to understand that we may beleeve, but beleve that it may be given us to understand.

The mystery of the Resurrection was delivered not by Pihlosophers, but by simple fishermen: and here the

Aug.

most subtile of us, must leave to be disputants, and learne to be disciples. And yet if any list to dispute, let me aske as St. Paul did, why should it seeme an impossible thing, to raise up one that is dead? It was well argued by the Jew *Pesisa*, *Si quod fuit, est, ergo, quod fuit erit.* whether is it harder to restore a body mouldred into the dust from whence it was taken, then to creat all things out of nothing? Is it thought impossible in nature? why, nature her selfe is a mistresse able enough to informe us of the contrarie. *Operibus Resurrectionem perscripsit antequam literis, viribus predicavit antequam vocibus:* se we not the vicissitudes of night and day, the revolutions of winter and summer, the rising and setting of the Starres, the wane and increases of the Moone, the Quickening of the dead graine under the Clod, to beare a lively resemblance of this Restoration.

The

The whole Creation which grones
 for the generall resurrection, practi-
 seth a yeerely, a monthly, yea a dai-
 ly Resurrection in its severall parts.
 And all this for Man: And shall
 man onely not rise, for whom all
 these things rise in their periods
 and seasons? what should with-
 hold him from being restored? The
 powers of the grave are shaken, and
 disabled, Christ himselfe hath bro-
 ken open the Gates thereof, and loosed
 his Prisoners from the brinckes of the
 pit: death it selfe hath by his last con-
 flict received its deaths wound: he had
 foiled it before, by the ministry of his
 servants, by *Eliab* recalling the *Sareph-
 tans* son, by *Elisha* recovering the *Shu-
 nanits* son. So *David* foiled his enemies
 of *Ammon* by the valour of his servants
Joab, and *Abisha*, but himselfe was faine
 to appeare before *Rabbah* for the per-
 fecting of the victory and conclusion
 of the warre; so the Sonne of *David*
 appeared personally to give his
 Enemy

2 Sam 11.

Enemie the last stroke to swallow up death in an utter victory. The victory is thus atcheived. Death it selfe though he be the King of feare, and have as many Provinces of his dominion, as there be paines, perills and snares of death, yet hath no more dominion over us, then what our sinne betrayeth us unto; The arrowes of death are flegged with the feathers which grow upon our owne wings; Now therefore if we conceive man to be without sinne, death hath no more dominion over him: Death then having seized upon our Saviour, who was without staine or guilt, it was found equall in the Iudgement of God, that it should loose all power over us that were sinfull, because it exercised a power which it had not over him that was innocent: For in regard of the injury offered unto him and patiently sustained by him, God adjudged him all power over him that had the power of death, giving him liberty

to restore unto liberty the Prisoners of the Grave.

And indeed he hath reason thus to restore them, for according to that of Bernard, *Christus solus resurrexit sed non solus*; Christ alone is risen, but all Christ is not risen, till all that are of, and in Christ be risen likewise. Thus though other Graves be the houses of death, this of Christ is unto us, (now the stone is removed from it) the Gate of everlasting life; Although death be the king of feare yet we see of his kingdome there is an end, he raigned indeed under the law, but now the Scepter of righteousness is transferred unto one, of whose kingdome there is no end. And observe the procession and Pompe of his Triumph over his vanquished foe: Death, saith the Prophet, shall goe before his face pale and trembling as a Prisoner before his Triumphant chariot. He saith no longer now as he did once, *O Death, I will be thy Death*, It is not seasonable to threaten

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now

now, death hath already felt his vanquishing armes, he spareth not now therefore to reproch him with this glorious insultation, *O death where is thy Sting? O grave, where is thy victorie?* Since thou didst once loose thy sting upon mine innocency, I have taken away the sinnes of the world, so that now thou canst not fit thy selfe with any new sting, to wound either mee, or mine. Thus death it selfe is dead, and the dead live againe, death is swallowed up, and the dead are rendered up: this is the hope of humane flesh: but he must be more then flesh, whosoever attaineth to the end of this hope, for flesh and bloud shall never inherit the kingdome of heaven.

1 Cor. 15.

Es. 52.

Es. 4.

1 Thes. 4. 17

As there is a flesh which shall see the salvation of God, so there is a flesh which is as grasse. Grasse which groweth to day, and to morow perhaps is to be cast into the fornace, there to be tormented in *eterno Dei*, because it sinned in *eterno suo*. During the eternall

nall pleasure of God, because of its owne eternall pleasure it tooke in displeasing of God; As there are some *qui rapiuntur in occursum*, so there are some *qui convertentur retrorsum*. Those which have turned their backs unto me, and not their face, those shall be turned backward. They shall rise againe, but it shall be for their greater depression. Their bodies shall be delivered from the first death, but it shall be to be delivered up unto the second death, their soules and bodies shall be united, but both devided from God, in such manner that they shall with the bodie had beene rather extinguished, then thus united. *Sed ad augmentum tormenti, ut hic de corpore nolens educitur, itidem et illic in corpore tenetur in vitus*; To aggravate the vengeance, as here the soule parted out of the bodie against its will, so there its held in the body against its will. Marveile not at it, though *hic de suo optimus*, yet he is *de nostro tristis*; As he is gracious by the propriety of his nature, so he is iust for

Pl. 9. 17.

Greg.

Tertull:

Homo:

the necessity of the cause. And it is equall and iust, that if we taste of the sweetnesse of sinne against the will of God, we shall taste of the bitternesse of punishment against our owne will. *Εἰ γὰρ ζῶντες ὁμιλοῦμεν τὴν αἰσχρονομίαν. &c.* It is equall if we be here subiected unto that evill one, that we should hereafter be possessed of him, saith that excellent Homilist *Macarius*. If we make our bodies *Prostibula* and not *Templa*, rather Temples of *Chemosh* and *Astaroath* then *Domus patris mei*, they will become rather blockes of hell-fire then Pillars in the Temple and the Courtes of the house of our God. Let us therefore spare our Bodies (my beloved) and not use them as if they were borrowed garments, we must give accompts of things done in them. And as the scars of wounds, so the scars of sins will appeare therein after death, which will be Characters of evidence plaine enough to testifie their uncomblenessse of Glorie, let us therefore here seeke

to

to take them away, by taking the
 το λούεσθαι by being washed, by being
 sanctified here. Would we so rise
 from death, that we may not sinke
 into the second death, let us remem-
 ber, that *Corpora nostra huic Resur-*
rectioni per Regenerationem Spiritus
inaugurantur, Our bodies must be here
 intituled unto the Resurrection
 of glory, by the Resurrection of
 Grace.

Cyrrill. ca-
 tech. 18.

Tertullian

Nature exposeth us all dead, dead
 in the uncircumcision of the flesh,
 dead in the dead workes of the
 flesh; Man, who had not knowne
 sinne. should have felt no power
 of death in his Bodie, by sinne
 contracted a death even of his soule,
 for as the soule is the life of the bodie,
 so is grace the life of the Soule; As
 then when the soule departeth the
 bodie dies, so Grace having aban-
 doned the soule, the spirit it selfe is
 dead. And how many doe we
 discern euerie where, in whom

the tokens of this death are sensibly apparent, men dead in themselves, only Satan moveth in them, Satan walketh in them, so that they move but like prodigies, like the bodies of those which Satan is said to make use of for the atcheiving of his wicked illusions. St. Aug: observes three sorts of dead persons whom Christ raised up unto life, representing three distinct sorts of his spirittuall death: first the daughter of the Ruler of the Synagogue, which was dead in the house, resembling those that are dead-hearted, senselesse of the impressions of life & grace, such as sit as dead in these Assemblies, as if we were preaching at their funeralls.

Secondly, The young man which was carryed out of the Gates of Nain, resembling those whose hearts and hands are engaged in the outward practise of the dead workes of the flesh. Thirdly, *Lazarus* that had layen long putrifying in the grave representing

ing those that have layen from the very wombe, overwhelmed with the body of death and over-set with a cloud of ignorance, & insensiblenes so many dead in all these conditions and degrees do we observe every where that we have reason to wish as *Ieremie* did: oh that our eyes were as Rivers of water, that we might weepe for the dead, for the staine of our people, now then oh wretched men that we are, who shall deliver us from the body of this death? If we be raised, we must be raised by the voice, and vertue of the same *Christ* which raised up these: he that in the Gospel bad the yong man, arise, must by his Gospel bid the new man arise in us. As we are summoned unto the second Resurrection, by the voice of an Archangel, so are we here unto this, by the voice of the Angel of the covenant, in the mouths of the angels of the churches, the ministers. & here both that voice which sounded from mount *Sinai*, and that which sounded from

from mount Sion, have their part in the action. The law startleth, the Gospell awaketh & quickneth us. Christ sent the law by his servant, as *Elisha* sent his staffe, by which yet the dead child was not raised up till *Elisha* himselfe came in person. The terrors of the law quicken in us so much sence, as may make us sigh for our restoration, the refreshings of the gospel quickē in us so much light, & life as to make us se and run into the arms of our Restorer. The law seemes to remove the stone from the mouth of our hearts, as it was removed from the mouth of *Lazarus* Sepulchre, but the voice of *Christ* in the Gospell summoneth us to awake & arise that he may give us light, wherein we may be enabled to know & follow him, that hath visited us, & done so great things for us. & now I would that we had made such an advantage of our Attention, to that powerfull voice, that I might have occasion to *ἀνάγωμεν ἐλεητηρίον* after a visible, & evident

dent Resurrection to loose you, as *Lazarus* was, from the bondes of the Grave, or to say with the father of the prodigall, loe these my sonnes were dead, but now they live: we were dead saith the Apostle, but now we are alive in Iesus Christ, now we feelee the pulse of spirituall life beate in the Arteries of our faith, which assureth us that our life is prepared for us; of our hope which is resolute that it is preserved for us; of our love, which upon these well-grounded perswasions, is continually running in a cheerefull prosecution and chase thereof. My beloved though we have *πᾶσι πατέρα καὶ χεῖρα πατέρα* earth to our father and dust to our Sire, yet let us not have *τῷ χαμαίᾳ* dust-creeping soules: surely our hope is higher then the dust, let our conversation then be as high as our hope is. Though we be made of the earth, yet we are not made for the Earth. We may observe, that he that requires the erection of our affections, doth

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with

with great icalousie withdraw from us all those ensnarements upon which they may fasten here below. He is such a Bridegrome, as will not that we preferre the king before himselfe, this circle the world, before the compasse of his Armes. All these counterfeit delights, which this empty dust is able to yeeld us, they are, as of purpose, made either not to relish at all with us, by reason of their shortnesse and fleetingnesse, or to distaste us by the admixture of some calamitie and Bitternesse: for if we will be children in understanding instead of being children in Innocency, if we will still be sucking here, we must be used as *ἡμεῖς παιδάκια* great babes, we must have the breast be smeared and sovyred, to weane our childish longing from it.

But the withdrawing of any of these earthly things from us, doth not so much withdraw us from the Earth as the calling away of those deare-ones in whose blood, or love we have any interest,

terest, the wives of our youthes, the children of our delight. These are they with whom we reioyced and they being gone, the remainder of our life seemes bitter unto us, and we thinke with our selves, what further use is there of us? or what portion have we left upon the Earth? we crie like children, that have their delights and rattles taken from them. And at last as when the nurse makes the child beleev she hath layed them in the Cradle to sleepe, the childe cries to sleepe likewise, that he may be neere them: so we when our deare ones are layed downe and composed in their beds of dust, we are weary of waking any longer, our eyes grow as heavy as our hearts, we see nothing to reioyce in, or take comfort in; we desire as *Jacob*, to goe downe to the grave to our sonnes; we desire to sleepe by the sides of our beloved ones, that with them we may awake againe, after the likenesse of him who layeth us and them unto our rest,

and shall raise us againe unto our refreshing.

Thus should ye (*Right Honorable*) looke after this renowned Ladie, who is now composed unto her rest in the Bed of Earth; suspiring and longing after the same refreshing, the same hope that hope which is now no longer hope with her but sight and sense, & possession it selfe. But if you would have your soule find the same rest with hers, let your soule seek it as she did. If with her you would find the kingdome of God seek with her the Righteousnes therof.

Let us awhile looke into the Grave with which these deare ashes are entrusted, for in that house. *ὅς ἐστις Νέκρος ἀ-
παθὲν ἡ καρδία αὐτοῦ* as the Septuagint reades that of *Ecclesiastes*: 13. Though the Grave be the house of death, yet we shall derive from hence, an example of a gracious life, and of such a death as undoubtedly ushers in a glorious life.

Anciently there were great treasures hid in the Sepulchres of great ones, & if

Septuag.

if we looke into this we^r shall finde a treasure too, a treasure of rich example to us all.

As she was derived of a very noble princely extraction, so she ennobled her selfe much more by endeavouring to assure her selfe of her regeneration and adoption, than by her birth. That was the honor by which she valued her selfe, and indeede the true and genuine Honor of you all, *Right Honorable*. He that called *Abraham* father was everlastingly accursed because God was not his father. It is a good observation of *Philo*, upon that of Gen: 6. *These are the Generations of Noah, Noah was a iust man and walked with God. &c.* *Moses*, saith he, setting downe *Noahs* Genealogie instead of recounting his Ancestors, reckoneth his vertues. It were easie for me to name many noble names like unto these, to prove that nobility by which she esteemed her selfe principally honored. She had a mind of a most excellent cōposure, of a noble & generous

generous height, but attempered with an admirable sweetnesse, and humility, so that I may affirme, that she made use of the greatnesse of her Spirit in nothing so much, as either in the magnanimous contempt of unworthy injuries, (for some such were aymed at her though none could fasten, her vertue had so oyl'd her name, that no Inke would sticke upon it) or else in the patient tollerating of worldly occurrences, and afflictions, and of them she made this happy advantage that as a thred besmeared with any filth, must be drawne through some narrow hole for the cleering of it, so the pressure of some afflictions seemed to cleere her from many corruptions, through which nature, & custome, and fashion and greatnesse, do yet draw the lines of others lives.

Her understanding was of great perspicacity, and as she fayled not to imploy the same for the comprehending of such occasions and affaires, as might

might advantage & susteine the estate of her house, and procure and reinforce the content and comfort of her noble Lord: So principally she directed the strength thereof for the enabling her selfe with the knowledg of the misteries of Redemption, her delight was in the law of God, she was an unwearied reader of the Oracles of Gods sacred word, she that aimed at a living againe though she must die, sought not the tree of the knowledge of good and e- vill, which made us all obnoxious to die, but the Tree of the knowledge of God, which is *ξύλων & ζώνς* the Tree of life it selfe, as *Therlasius* calls it in *Biblioth. Patrum*. And as she had the know- ledge of truth to give light unto her Religion, so she had the truth of Reli- gion, to give life unto her knowledge. I make no doubt but the State thereof hath beene much advanced, by her in- struction and encouragement in this house, which hath beene long honou- red, for honouring of God. It hath pleased

pleased her Lord more then once to make profession, not onely what refreshing her comforts, what support her Counsell have brought him, but now much he hath in the estate of the minde beene bettered by her.

I am perswaded, they have beene σύζυγοι yoke-fellowes in this worke, & I trust they shal be hereafter συγκληρότοις & χαίτες fellow heires of one and the same Grace. From him, and her selfe, she made a diffusion of her goodnesse to all hers, educating them in such puritie, and innocency, as is admirable, in those, who (I know not how) are lyable to be betrayed by their Birthes and fortunes unto great depravations, and exorbitancies, so that we may say of her as *Greg: Naz:* said of his Sister *Gorgonia*, *ὅτι καὶ τοῦ σώματος τῆς καὶ τοῦ πνεύματος ἐποίησεν αὐτὴν.*

Nazian.

She made the fruite of her Bodie, to become the fruite of the spirit. And of the same goodnesse there was a proportionable diffusion amongst those that

that depended on her. How many that lived neere her, hath the Elixir of the same goodnesse, rendered of the same qualitie, and propertie? her charitie and Courtesie was large and open unto all. I name these as strictures of that fire of zeale, which she had to goodnesse. She was not like those which esteeme themselves onely members, and others but ἀποσπαστα apostems congenite and connaturall partes with themselves, her zeale was farre from being ὡς τις πικρὸς a bitter zeale, such as we see in some, like a salt-light, which burnes indeed but spits withall; while she had health she made advantage of thus to demeane her selfe, not deferring the taking up of good purposes ὡς ἰατροὶ ἀνὴρες &c. *Greg: Naz:* till the artlesse Physitian takes upon him to dispense what houres of life and continuance he pleaseth unto us, weighing us out either sicknesse or health with his severe rod, and commonly discoursing and concluding of the disease that
F brought

Greg: Naz:

brought death, after death it selfe. But the greatest part of her life was a Parascue, a preparation to her dissolution, as if she had beene sensible, that as Christ dyed upon the parascue, the day of preparation; so none have any advantage by the death of Christ, but those which premit such a preparation before their owne death, and dissolution. Is it not admirable that she who had runne through some hard lessons, in the Schoole of affliction, loved the rod so, for the healing, and sanctifying benefit, which she found in it, that it was her frequent prayer, that God would be pleased when he called her hence, he would be pleased to call her by a consumption, rather then by any other way. And accordingly it was so: she conceived, that many had been shaken with the whirlwinde of a convulsion, and perhaps the Lord God was not in that winde: many consumed with the fire of adustion and choller, & perhaps the Lord God was

was not in that fire: but whereas many have beene summoned away by the still soft voice of Consumption, the Lord God is frequently in that voyce. And certainly the Lord supported her, the Lord perfected his strength in her weaknes, for she sustained that afflictio with such admirable moderation, with such strength and vigour of spirit that if any man had entred her Chamber, if he had not read the truth of her sufferings in the decayes and weaknesse of her person, hee would have thought there had been none sicke there; whatsoever she suffered, there was nothing in her mouth, but thanks to that gracious hand which lay so light vpon her, and made her suffer no more.

As before, so in her sicknesse especially, it was her uncessant practise, to commend her selfe continually unto God, and that in the most conceived, and feeling formes, in *ἑνὶ ἁπλοῦς*, Words winged with affection, and zeale, not like those Estriches wings

wherewith our sluggish devotions are
 usually fledged, which as the estriches
 make a faire offer at flying toward hea-
 ven, but are held down by the grossnes
 of their bodies; so howsoever we
 seeme to soare, yet are we restrained by
 our carnall heavinesse. But her wordes
 were winged so, as to carry her spirit
 there where her hope was, farre above
 the reach of Satan, though he be plan-
 ted high too, as high as a Prince of the
 aire So that no marvell if her spirit du-
 ring her last affliction, were in such a
 composed settlednesse, it was out of
 the enemies reach. She was not in
 the aire lyable to be shaken with Tem-
 petts, and windes, but even in hea-
 ven it selfe, which cannot be turmoy-
 led with any such agitations. She used
ἐπιμαρτυροῦσα τὰς ψυχὰς to scale vp her
 bolome against temptation by conti-
 nuall prayer, so that Satan durst not at-
 tempt her, seeing what impression, see-
 ing whose Image, and superscription,
 she bore; Hence was that often com-
 fortable

fortable profession, how firme and
 stedfast she found her faith: yet shee
 was iealous of her selfe because shee
 seemed to finde no greater measure of
 sorrow in her selfe when shee looked
 backe from her future to her former
 life: But shee ever used to accuse her
 want of sorrow with such a measure
 of sorrow, as well witnessed the truth
 thereof. For this respect shee did with
 exceeding diligence search, and with
 great Iudgement choose, whatsoever
 the Scripture could afford her for the
 establishing of her Spirit, and the
 building up of her assurance in
 the Lord Iesus, committing with
 her owne hand, even in that weak-
 nesse, to writing what shee had obser-
 ved, and continuing that practise till
 within very few dayes before her
 death, before which shee became
 most peaceably settled, and resolved,
 that God according to that of
 Greg: Naz: *ἐν τῷ νουτὶ ἡμῶν* *Greg: Naz:*
ἀναγιν. God desireth that our
 F 3 heartes

Ignatius.

hearts should be pricked, but not stabbed thorough; And her faith being thus strengthened, and established, by continuall prayer and hearing, and by frequent communicating that Sacrament which *Ignatius* calls *παράκλησις* she preserved it in such strength and vigor, that the day of her dissolution, I comming to her, she professed, that whatsoever her sufferings were, yet she did nothing but claipe her selfe about her-sweet Saviour. And againe the same day, I see Satan hovering over me, but though he be the Prince of the Ayre (they are her owne words) yet he doth but hover like a bird in the Ayre not being able to seize upon me, I still feele the advantage. And thus she passed as she was passing away, in the same calme behaviour that she had ever shewed, rendering her selfe into the Armes of her redeemer: And she having lived thus, and died thus, now she is dead, shall we thinke she doth not live; No.

no!

no! It is not impertinent what I have read in *Spartian of Hadrian*. *Signa mortis hæc habuit. Annulus sponte de digito delapsus est*, but the Ring of faith as *Bernard* calls it, never slipped from her, she tooke it with her, to be married for ever in it, unto the Lambe, who hath graven her in the palmes of his hands, and hath set her as a Scale upon his Arme there to remaine for ever.

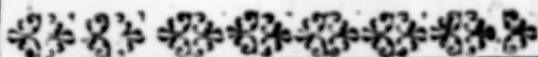
Vnto which honor the Lord
with her bring us all that
we may so live, & so
die, & then so live
for ever, without
dying any more

Amen.



FJNJS.

*Epist. de
char: chap:
27.*



Perlegi hanc concionem funebrem in
Cap. 11. St. Ioh. 1. ver. 25. in quâ
nihil reperio bonis moribus, aut sanæ doctri-
næ contrarium quod minus cum utilitate pu-
blicâ imprimatur; ita tamen, ut si non in-
tra tres menses proximè sequentes typis
mandetur, hæc licentia sit omnino irrita.

Prid: Calend. Iunii. 1635

Guil: Bray.

